WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

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CIVILIZATION OF THE INDIANS.

Extract of a letter from Thomas L. M'Kenney, Superintendant of Indian Affairs, to the Secretary of War, and by him transmitted to Congress.

DEPARTMENT OF WAR,
Office of Indian Affairs, Dec. 13, 1825.

Hon. JAMES BARBOUR,
Secretary of War.

SIR: I now proceed to report upon the remaining parts of your directions of the 3d October last, to wit: "The effects, as already developed, of the present system for civilizing the Indians, and its probable and ulterior consequences upon them as a race, viewed both in relation to their present situation and that which contemplates their future and permanent residence upon lands west of the Mississippi."

The effects of the present system for civilizing the Indians are, every where, within the limits of its operations, salutary. The reports from the schools all testify to its excellence. Its superiority over all other plans for their improvement, and its exact adaptation to the end for which it was devised, will appear by comparing it with other efforts heretofore made for the accomplishment of the same benevolent object, and by a more detailed exposition of the consequences which are flowing from those now making.

The wise and good have never ceased, from the earliest periods of our intercourse with the Aborigines of this country, to attempt, in one form or other, their rescue from barbarism, and to introduce among them the conveniences and the blessings of civilized life. But those kind designs were limited in their operations, and partial in their effects; so much so, indeed, as to confirm in many, and even in some who were reluctant to admit a conclusion involving such distressing consequences, the belief that the Aborigines of America were incapable of receiving and of practising the lessons of civilization! But this problem has since been solved; and these failures are now known to have been occasioned by existing and long established habits, (and which are no less difficult to subdue, where they strike deep in the white man, than in the Indian,) to the game which every where abounded in their native forest, to the interminable war which avarice has waged against them, and to *the defects in the plans which were resorted to for their enlightening and reformation.* The most that was accomplished by the missionaries of those earlier and interesting periods, was to reform, comparatively, a few Indians, and control in some degree, the savage ferocity of others; maintain and keep alive the spirit of kindness towards them, and secure to themselves, as labourers in a cause so holy, an enviable immortality.

It is now easy to see at least some of the causes of their want of more abundant success. I will notice but one: that, however, next to the want of means and of teachers, is a principal one, and upon which all the rest, in a great degree, depended. Instead of instructing the Indians in a knowledge of the language of

the country, and by means of that mighty instrument, making avenues for their direct approach to, and intercourse with the whites, and for their immediate acquaintance with the arts and conveniences of cultivated life, the missionaries adopted the plan of first learning the Indian language, and by means of it, conveyed their instructions to them. They moreover confined themselves chiefly to lessons of morality and virtue. It is true, that, without the practice of these, no people, whether civilized, or savage, can attain to the excellencies of which our nature is capable; yet it is equally true, that, the savage man must be instructed also in the arts and conveniences of cultivated life, and made to feel the superior benefits which are to be derived from an ownership in, and cultivation of, the soil, and from the social virtues, over the uncertain and isolated and homeless condition of the mere hunter state. It was reserved for later times, if not to discover, at least to practice, this more practical and certain method of civilizing the Indians: hence the present system, whilst it maintains the dignity and purity of moral and religious instruction, keeps also in constant operation the means which are now leading so many Indians to an acquaintance with the domestic arts, with mechanics and with agriculture. It has been by the union of these, aided, it is true, by the absence of game, that the present system for civilizing the Indians has, in the course of a very few years, produced such a striking change in the habits and practices of several of the tribes, among whom it has been put in operation. Upwards of eleven hundred children, as has been shewn in my report of the 30th ultimo, are now having imparted to them, and successfully too, the blessings of civilized and christian life, whilst the old Indians, struck with the transforming effects, are themselves practising to a very great extent, the lessons which they receive from their more fortunate offspring; and, in proof of their admiration of it, have, in many instances, contributed from their own scanty resources to its support. Several tribes have placed at the disposal of the superintendants of the schools, under the direction of the General Government, large annuities. The Choctaws have allotted twelve thousand dollars of their means, per annum, for nearly twenty years, towards the support of this system; and the Chickasaws have given one year's annuity, amounting to upwards of thirty thousand dollars, as a fund for the same object.

The Cherokees on this side the Mississippi are in advance of all other tribes. They may be considered as a civilized people. Their march has been rapid. Less than thirty years ago they were so insensible to the conveniences of roads, as to have grown jealous of the missionary who had entitled himself to their confidence, and justly too, for recommending them to open a waggon road from one of their villages, for the advantage of an easier intercourse with another. Something, it is true had been accomplished in the instruction of a few Cherokees in letters, and in the domestic arts, by the aged and venerable Moravian Missionary, who yet resides in the Cherokee nation; but the *first* school established there, under the present system, was in 1817. I cannot better illustrate the results of this system, than by introducing, here, a statement of the present condition of the Cherokees, from the pen of a young man, *a native Cherokee*, who is indebted to this system for his improvement, and who was, eight years ago, as he told me himself, "*a savage*," without any knowledge of our language, or the principles of that sublime religion, to the cause of which he has devoted himself for the benefit of his countrymen. *I* shall not only be excused, but justified, I am sure, in introducing the following extracts from his letter, addressed to the editor of the Family Visiter, at Richmond, in September last. It is truth we are in quest of, and facts are the best instruments for its development. Theory, and all previously conceived opinions, which are adverse to Indian capacity and Indian improvement, must give way to the stubborn demonstrations of such facts as David Brown discloses, even if there were no others; but there are many such.

Willstown, (*Cherokee Nation*,) *Sept. 2d*, 1825.

"In my last letter, from Creek Path, to you, *I* stated that there was some probability of my returning to Arkansas &c. &c. and referred to the improved condition of the Cherokees, on this side of the

Mississippi in a moral, intellectual and religious point of view, &c.; to the slow progress I make in translating the New Testament, in consequence of the non-existence of a dictionary, or complete grammar, in Cherokee—and to the philological researches of one in the nation, whose system of education had met with universal approbation, &c.

"Allow me, dear sir, now the pleasure to fulfil the promise I made you, that I would pick up and send you what I had omited. Recently I have been travelling a good deal in the nation, in order to regain my impaired health. My heavenly sovereign permitting, I expect to return to Arkansas in the month of October next. I have made a hasty translation of the four Gospels, which will require a close criticism. On my arrival at Dwight, *I* shall pursue the delightful work, and I hope the day is not far distant, when the Cherokees, my brethren and kindred, according to the flesh, shall read the words of eternal life, in their own tongue. I will here give you a faint picture of the Cherokee nation and its inhabitants. In the mean time, however, it must be borne in mind, that it is the mass and common people, that form the character of a nation, and not officers of government, nor the lowest grade of peasantry.

"The Cherokee nation, you know, is in about 35 degrees north latitude; bounded on the north and west by the state of Tennessee; on the south by Alabama, and on the east by Georgia and North Carolina. This country is well watered; abundant springs of pure water are found in every part. A range of majestic and lofty mountains stretch themselves across the nation. The northern part of the nation is hilly and mountainous. In the southern and western parts, there are extensive and fertile plains, covered partly with tall trees, through which beautiful streams of water glide. These plains furnish immense pasturage, and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats and swine cover the valleys and hills. On Tennessee, Ustanala and Canasagi rivers, Cherokee commerce floats. The climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers, of exquisite beauty and varigated hues, meet and fascinate the eye in every direction. In the plains and valleys, the soil is generally rich; producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish patatoes. The natives carry on considerable trade with the adjoining states; and some of them export cotton in boats, down the Tennessee, to the Mississippi, and down that river to New-Orleans. Apple and peach orchards are quite common, and gardens are cultivated and much attention paid to them. Butter and cheese are seen on Cherokee tables.—There are many public roads in the nation and houses of entertainment kept by natives. Numerous and flourishing villages are seen in every section of the country. Cotton and woolen cloths are manufactured here. Blankets of various dimensions, manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry and commercial enterprise are extending themselves in every part. Nearly all the merchants in the nation are native Cherokee. Agricultural pursuits, (the most solid foundation of our national prosperity,) engage the chief attention of the people. Different branches in mechanics are pursued.—The population is rapidly increasing. In the year 1819, an estimate was made of all the Cherokees. Those on the west, were estimated at 5000, and those on the east of Mississippi, at 10,000 souls. The census of this division of the Cherokees has again been taken within the current year, and the returns are thus made—native citizens 13,563; white men married in the nation, 147; white woman do. do. 73; African slaves, 1.277. If this summary of Cherokee population from the census, is correct, to say nothing of those of foreign extract, we find that, in six years, the increase has been 3,663 souls. If we judge the future by the past, to what number will the Cherokee population swell in 1856?

"White men in the nation enjoy all the immunities and privileges of the Cherokee people, except that they are not eligible to public offices. In the above computation of the present year, you perceive that there are some African slaves among us. They have been from time to time, brought in and sold by white men; they

are, however, generally well treated and they much prefer living in the nation, to a residence in the United States. There is hardly any intermixture of Cherokee and African blood. The presumption is, that the Cherokees will, at no distant day, co operate with the humane efforts of those who are liberating and sending this proscribed race to the land of their fathers. National pride, patriotism and a spirit of independence, mark the Cherokee character.

"The christian religion is the religion of the nation. Presbyterians, Methodists, Baptists and Moravians, are the most numerous sects. Some of the most influential characters are members of the church, and live consistently with their professions. The whole nation is penetrated with gratitude for the aid it has received from the United States' government, and from different religious societies. Schools are increasing every year; learning is encouraged and rewarded. The young class acquire the English, and those of mature age the Cherokee system of learning — The female character is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy genius, and symphony, is inferior to few, if any, in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Besides the amount arising from imposts, a perpetual annuity is due from the United States, in consideration of lands ceded in former periods. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtown, pleasantly situated in the centre of the nation, and at the junction of Canasagi and Gusuwati, two beautiful streams, is the seat of government. The legislative power is vested in what is denominated, in native dialect, *Tsalagi Tinilawige*, consisting of a national committee and council. Members of both branches are chosen by and from the people, for a limited period. *In* Newtown, a printing press is soon to be established, also a national library and a museum. Immense concourse of people frequent the seat of government, when *Tsalagi Tinilawige* is in sesion, which takes place once a year."

DAVID BROWN.

AMERICAN COLONIZATION SOCIETY.

EXTRACTS FROM THE NINTH REPORT.

The new system of government organized in the Colony, September, 1824, has resulted in the most happy effects. Receiving the full sanction of the people, it has banished the spirit of restlessness and insubordination which prevailed; has awakened industry and enterprise, and after a year's experience, promises, for a considerable time at least, to fulfil all the purposes of its institution.

All the settlers, except those which arrived last spring in the Hunter, are provided with well constructed houses, built principally at their own expense; each family has a garden; more than 500 acres of land have been cleared; 27 plantations have been put under cultivation; several important public works and buildings have been completed; and others will be added to the number, as soon as the necessary articles from this country arrive, which are now on their way.

A sort of commercial traffic has been commenced with the Colonists—the Society, at their earnest solicitation, having sent them considerable supplies of lumber, for half of which they promise to make payment, by the return of the vessel, in the produce of the country. Should these commodities produce a profit to the Society, as they undoubtedly will, it is intended to appropriate the whole amount to the purchase of additional supplies, which will be exchanged as before, and so on.

Three daily and two Sabbath Schools have already been established in the Colony, and another school, on the Lascasterian plan, is to be commenced immediately on the arrival of the brig Vine, under the superintendence of Rev. Calvin Holton, who has gone out in that vessel as a Missionary. A library of several hundred volumes

which had been collected from various sources was forwarded by the same conveyance.

The religious prospects of the Colony are truly encouraging.—there having been, in the course of the past year, what may fitly be termed a revival; in which many who had before been afar off, were brought nigh by the blood of Christ.

As the tongue of land, included between the Montserado river on the N. E. and the ocean on the S. W. does not, in any part, to the distance of 12 miles, exceed three in breadth; and as of this not more than one half is adapted to the purposes of cultivation; a contract has been made with the natives, by which the whole country north of the Montserado river to the St. Paul's, a distance of nine miles, and extending indefinitely into the interior, has been ceded to the Society. It is represented to be a fine tract of country, elevated from 20 to 30 feet above the river, —but now *almost depopulated by the slave trade.*

It is well known that the government of the United States has selected the Colony at Liberia as a place of residence for such Africans as are brought into this country in contravention of the law. The United States have an agent there, who takes the oversight of them, and has expended in their behalf the past year $12,900. Many more, it is expected, will be sent out in the course of a few months; 125 or 130 of them in consequence of a decision of the Supreme Court in the case of the General Ramirez, by which they were imported into Georgia.

The number of emigrants sent out by the Society since the beginning of 1825, is as follows: In the brig Hunter, which sailed from Norfolk, Va. in the early part of February, 1825, 66; in the Vine, which sailed from Boston in January last, 33; in the Indian Chief, which sailed from Norfolk, Va. on the 15th ult. 154. Total, 253.

But after all, the greatest success which the Society has experienced the the past year, is to be found in its increasing favour with the public. Opposition is in a great measure silenced. The *voice of the nation* proclaims, "Let it go on and prosper."

The receipts into the Treasury during the past year, have been more than $10.000; besides which various articles have been presented, of almost every description, for the use of the Colony. What were forwarded from this city alone, including a year's salary for the printer, did not probably fall much short of $2000 in value.

Boston Rec. & Tel.

MISSION TO THE WEST INDIES.

In the East Indies, and in other parts of the heathen world, the progress of conversion has hitherto been small; the labours of missionaries are chiefly of a preparatory nature: by establishing schools—by circulating the Scriptures —by preaching the Gospel, they are gradually undermining the prejudices, superstitions, and idolatry of the natives; and the Christian, relying on the promises of God, may anticipate with confidence the period, when the whole fabric shall have fallen to the ground. But in the West-Indies, the progress of conversion has already been extensive; the fields seem white for the harvest; the negroes appear a people prepared for the Lord. In no quarter of the world, perhaps not excepting the islands of the Pacific Ocean, have such multitudes of poor pagans been brought to the saving knowledge of Christ as in the West Indies. The Methodists, according to their report of 1824, had no fewer than 25 473 negroes and people of colour, members of their societies. The Moravians had, within these few years, in St. Thomas, St. Jan. Barbadoes, Jamaica, and St. Christophers, about 24,000 members of their congregations. The Baptists had in King-

ston alone, in the island of Jamaica, about 2700 members of their church The mission which the Scottish Missionary Society lately established on that island, has likewise commenced under the most auspicious circumstances, and, in proportion to its extent, promises a rich and an abundant harvest.—*Circular of Scotch Mis. Society.*

SOUTH AFRICA.

An *Auxiliary Missionary Soceity* was formed among the Christianized Hottentots at the Theopolis, in June last. Thus another is added to the fountains of benevolence opened among the Heathen by Missionary effort

Several of the natives spoke on the occasion The account gives sufficient evidence of the effect which Christian zeal has produced among these once most degraded tribes. *Rel. Chron.*

"The first took a view of the former wretched condition of the Hottentots, and described them as being then dragged to eternal misery without being sensible of their danger. The second made some sarcastic remarks on those who formerly said, the Hottentots were not *men*, but a superior order of *baboons*; that the Hottentots were not made by God, but by the Devil, and that this is the cause of the difference between the Hottentots and the Europeans. But, he said, "my friends, I now see that Hottentots can think, and feel, and act, like other men. What do I now behold—a Missionary Society formed among Hottentots?" A third noticed with much good sense, the present awful state of a great proportion of the Hottentots, and having lately visited Caffreland, he described the condition of the Caffres, and hence inferred the necessity for strenuous exertions on behalf of the Missionary cause. But a fourth, in a strain of feeling not to be described, compared the new-formed Society to a child, and the Parent Society to its mother, and said, "He wished to impress on the minds of all present, that the members of this newly-formed Society had been long nurtured by the mother Society; and the meeting had been told that her other children (meaning Auxiliary Societies) had in the mean time supported her If this Society did not exert itself to assist in supporting its mother, the consequence would be, she would become enfeebled in her efforts, if not die in grief; hence he exhorted all to come forward with their money on behalf of the Parent Society, and the cause of God. The collections at the doors amounted to about 60 rix-dollars. We were favoured with the company of several of our English friends on the occasion, among whom were Mr. Kay, the Methodist Minister at Graham's Town, and Mr. Duxberry, who ministers to the Baptist Church at the same place, all of whom expressed themselves surprised and gratified."

The Chinese youth, who accompanied the Rev. Dr Morrison to England, sailed for China in April last, and died in June, on board the Buckinghamshire, at sea. He professed faith in our Lord Jesus Christ, and was interred in the ocean with the Christian rites performed by the chaplain of the British Factory in Canton, who was on board the same ship.—*Miss. Chron.*

Extraordinary Longevity—One of the late London papers furnishes us with an account of the death of a Russian at the advanced age of 168. He had seen seven sovereigns on the throne of Russia, and remembered the death of Gustavus Adolphus. At the age of 93 he married his third wife, with whom he lived 50 years. The two youngest sons of this marriage, were 86 and 62 respectively. In 1796, the oldest of his other sons in the same year, were 95 and 92 respectively. The entire family of this patriarch comprises 138 descendants.

THE TRANSFORMING POWER OF GRACE.

Henry Martyn—a man whom the holiness of his life, and the circumstances of his death, have invested with a species of martyrdom, was originally irritable, and easily inflamed into a high degree of passion. Such was at times the excess of his anger, that on one occasion, he threw a weapon at one of his intimate friends, which passed close to his heart, and penetrated the wainscot behind him. All who were present stood aghast at this narrow escape from the fatal consequences of passion, and his friends exclaimed,—"Martyn, if you indulge these tempers, you will be hanged for murder."—But widely different were the designs of Providence. It pleased God to touch him by the sacred influence of his Spirit, and this, once irritable and headlong man, became one of the mildest and meekest of human beings. Exposed to considerable opposition and provocation on account of his strict profession of religion, he was seen to encounter and defeat it by a quiet constancy and sweet endurance almost peculiar to himself. He almost literally, when smote on one cheek, turned the other; and when stripped of his cloak, bade them take his coat also. Those who can now recall his revered image, cannot separate from it that meek and quiet smile which was but a faint index of the patient soul within. He is gone to his rest, his memory leaves a precious odour behind it. "Even from the grave," may he teach, what it was his living labor to inculcate, the boundless power of divine grace to transform the sinner, and to sublimate the saint. If the tribute of praise from those who loved him, were permitted to mingle with the applause of heaven, and to constitute a part of his present joy, he will not regret to see this monument erected to signalize the triumphs of the Spirit of God in his own person, and to animate his successors in the battle in which he fought and conquered. *Chris. Obs.*

REFLECTIONS ON WAR.

The subject we are contemplating, however interesting it may be in a temporal point of view, is swelled to a magnitude which defies conception, when we consider man as an immortal being, whose existence shall never have an end, and shall extend through a long eternity of happiness or misery. How mean! how abject! how contemptible, are all the kingdoms of the world and the glory of them, when compared with the immortal soul of the meanest slave, that writhes under the scourge. Comparing all earthly glory with one such soul, is weighing gas against gold. Earth makes distinctions, which heaven laughs to scorn: and Lazarus the beggar shall be exalted to a pinnacle of immortal glory, while the laurels of Cæsar the conqueror, shall be trampled in the dust, or only mark a preeminence in misery. On this view of our subject, what heart is so hard as not to shrink with horror, at the sight of contending armies, where Christians are in battle array against Christians, agitated by the direful passions of hatred and revenge, and plunging, in an hour, thousands of immortal souls—each worth the temporal existence of a peopled world—unprepared, into the awful presence of their judge; and, if we believe the scriptures, consigning many of them to endless misery and anguish? Oh, most merciful God! didst thou create immortal souls to be thus trifled with? Oh, benign Saviour of the world! are these thy children, thy professed followers, who, for glory, or for some such fancied and as fleeting good, can, not only inflict the greatest temporal evils on innocent widows and orphans, and bereaved parents; but can delight and glory in the eternal destruction of their fellow-creatures"—*Extract from Wm. Ladd's Address before the Massachusett's Peace Society.*

WESTERN LUMINARY.

Two Dollars per annum in advance.—Fifty Cents for three months.

LEXINGTON:
WEDNESDAY, APRIL 12, 1826.

For the Western Luminary.

OBITUARY.

Brief extracts from a sermon occasioned by the death of Mrs. PAULINA HICKEY.

Hebs. ix. 27th. and 28th. verses.

"As it is *appointed* unto men, *once to die*, but after this the judgment; *so Christ* was *once* offered to bear the sins of many"

One of the most striking and awful views, in which the character and influence of Death are presented to us in the word of God, is that of an enthroned tyrant, who with universal and unmitigated rigour lords it over all flesh. "*Death reigned*," is the testimony of eternal truth.

"The Lord shall smite him," (as he did Nabal and proud Herod,) or he shall descend into the battle and perish, or his day shall come to die," is the summary history of all men. These are the poor remains of one who had "made the earth to tremble," "the worm is spread under thee, and the worms cover thee."

"The Cæsars and Attilas were as mortal as the millions who expired to give them fame. Of Timour, the language of the historian, kindling into poetry, relates that he pitched his *last tent* at Otrar, where he was expected by the angel of *Death*."

While the blood of great Cæsar was yet warm on the sword of Brutus, conscience, assuming the language of prophecy, and guilt clothing its own terrors in the form of a visitant from Eternity, announced to the stern Roman "I will meet thee at Phillippi". At Phillippi, Brutus fell.

Death is no partizan with men.—All parties "and times" are his.

"When the lowering battle forms
Its terrible array,"

He heads both armies, and while they destroy *each* other, he is destroying all. Them who escape the sword, he wastes by famine, or blasts with pestilence.

It is true of all men, except the few who were translated to God "that they should not see death," and those who "shall be alive" at the approach of the final judgment, and who may be said to die and rise again "in the twinkling of an eye," that it is their necessary lot to die. Why it is thus necessary, men have variously decided. Some have called it "a debt of nature," others esteem it a sort of uniform accident, by which, some how it comes to pass that the whole race dies; and the great mass of men stop at second causes in their estimate of the influences by which life is continued, or brought to an issue in death. Such thoughts always arise in the scepticism of the human heart and leave out of the account the two steps in its causation, marked by the Bible. There we are told that it is by the *appointment* of God, and on *account* of the entrance of sin. "It is appointed unto men once to die," and "death passed upon all men, for that all have sinned." When we look at death as the wages of sin, and sealed by the decree of God, we no longer see in it, a debt of nature but a "claim of justice". It is no more the accident of things, and the wearing down into the dust of a frail yet innocent race, but the steady course of a divine law passing from the hands of God upon rebellious men. Therefore it is that death impregnates all the elements, that he impresses his seal upon all things human, because "it is the wages of sin," the sanction of divine justice, the inevitable decree of the universal King, the gloomy gateway to the bar of judgment, opened by him who "has the keys of death and of hell." Death is in itself a stranger to the Empire of God, and we are cheered by the promise that "even death itself shall be destroyed," and every tomb which he now builds upon the graves of God's people shall at last become a trophy to the Redeemer. But it is the LAST ENEMY which shall perish from his universe. Not until the morning of the resurrection, shall life, in the person of God's ransomed people, make a public and complete entry into glory, singing as they rise, the death of death, "O death where is thy sting, O grave where is thy victory? Thanks be to

God who giveth us the victory through our Lord Jesus Christ."

But death, and the appointment of God concerning it as our text informs us, stop not in the dissolution of the body *Its* necessary and decreed consequence is the judgment. He who dies because he is a sinner, dies for judgment. So that while "the dust returns to earth as it was, the spirit shall return to God who gave it." There the soul "unclothed" must stand before God, and if it "be not clothed upon with its house which is from heaven" it will be found naked in its iniquity, and melt into the eternal pit before the frowns of an angry and righteous God.

It is in reference to our nature as thus "fearfully and wonderfully" related to death and the judgment after it, that the apostle announces the subsequent and contrasted passage of our text, "As it is appointed unto men once to die, and after that the judgment, so *Christ was once offered to bear the sins of many.*"

Our God adapts his remedies with infinite wisdom, to the nature and the extent of our misery. And what still more marks the character of his redemption, he makes the remedy flow to us through the same channel, by which the evil was derived.

By *man* came death, by man came also the *resurrection* of the *dead.* "As the children were partakers of flesh and blood he also (Christ Jesus) himself likewise took part of the same, that through *death* he might destroy him that had the *power of death.*" The path of the Redeemer, was along the path of his people, and as they were appointed to death and to the judgment of God, so he died for them, and for them appeared before God's throne on high, overshadowing by his divine presence their whole passage through death, to the judgment seat itself. *For Christ has appeared to put away sin, by the sacrifice of Himself, and He is not entered into the holy place made with hands, which are the figures of the true, but into Heaven itself now to appear in the presence of God for us.*"

Such then is the allotment of God to men as sinners, and such is the completeness of Christ's redemption for them. He does not remove death, but disarms him of his terrors. He does not dissolve the writ of judgment, but in his own person, bears its penalty, and confronts its terrors for them.

Dear friends, we are not left to contemplate these truths in abstract propositions. The death of one dear to so many of our hearts as was PAULINA HICKEY, gives to these general principles a pointed and a practical solemnity, which should bring them intensely home to every bosom. She has been called to pass through the solemn stages which we have seen presented in the Bible as the allotment of God to men.

To walk down through this dark and gloomy valley, and amidst all the terrors of the grave, to feel that they are as nothing in the view of that judgment in which they end, how affecting how fearful, is it! To all it must be solemn beyond expression. But if there be a distinction in things infinitely awful then must it be especially so to a *feeble* and *tender* woman, accustomed to lean upon another at every step of her existence. Here she must go alone. None of all she loved most, and most reposed on, can avert this shock or *even share* it; and none of all can go with her as an advocate at the bar of God. Even he, whom in a most endearing and honoured relation of life God has called "her lord," is here a frail man, and impotent to aid her. Even he who has felt himself more worthy by being united to such excellence, more heroic by being the protector of such tenderness, and more eloquent by being the advocate of such merit, may not appear in the presence of God for her and plead her cause.

Thanks be to God, she needed not such advocates as we should be. "She had an advocate with the Father, even Jesus Christ the Righteous," one mighty to save —one born to redeem—one divine to prevail with God for us, "who bore our sins in his own body on the tree, and has passed into the heavens, now to appear before God for us."

Our departed friend left the world in the exercise of a steady, and enlightened and strengthening hope of immortality.

"For several years before her death," as we are informed by one who intimately knew her heart, "she was seriously inclined to attach herself to the communion of some christian church." But in all human likelihood she was not, as she on consideration found, prepared to take such

a step. Yet this incipient seriousness became more firm and strong, until fixed principles and *habits* of religion, if we may so speak, were formed. Her convictions of sin became more deep and abiding, and there was through the last years of her life especially, a progressive seriousness, that seemed to grow up in her retiring heart like a plant in the shade.

The seeds of life seemed sowed in her heart with the same silence with which those of death were in her body, and they grew together. But while this state of mind had been of long continuance and of auspicious promise, it was not until a few weeks before her death that her interest in the Redeemer, began to assume a palpable form, and a satisfying character to herself and her christian friends. A new aera, in which she leaned confidingly on his righteousness, and desired earnestly to depart to his Kingdom, now arose The same friend remarks: "She was willing to die, and placed her reliance for salvation on the atonement of our great Redeemer. Still although she felt confident that the change would to her be for the better, she did not lose her affection for those she was leaving behind her. She felt for the grief which was coming upon them, and entertained a deep solicitude for their eternal happiness This appeared to be the only circumstance which operated as a partial check to her strong desire to be at home with God. Her dissolution seemed like a deplorable sacrifice to *death*, of all that was lovely and amiable and endearing in human nature, sanctified by God; but as Christians we *know* that she really triumphed over the grave, and although her youth and bloom are cut down and withered like the early flower of spring, her soul has sprung up to heaven, and put on the brightness and glory of God's eternal Kingdom."

— —

PLAINNESS IN PREACHING.

It is a mistaken and mischievous opinion, that a sermon must be composed in one style for the city, and another for the country,—that our large and populous towns require a learned and polished discourse, while "a plain country congregation" demand one of humbler merit. Christ addressed the same doctrines and the same language to the scribes and pharisees, and to the publicans and the lowest grade of sinners —to the learned and the unlearned, the rich and the poor. He made no distinction among his hearers but what arose from the different degrees of guilt which attached to them; and instead of ministering to the fancy, and gratifying the feelings of the higher orders in society, it was on them that he poured his most awful denunciations and his severest rebukes. And it always will be the rich and the great, those that are most distinguished by their talents, their acquisitions, their rank, and stations, who will be assailed by the most powerful and dangerous temptations, and whose hearts will take hold of the world with the firmest grasp. It is such men above all others that require plain preaching. They should be made to see the extent and purity of the divine law, and their own aggravated guilt and imminent danger; and the preacher who, instead of plain exhibitions of truth, attempts to pander to their taste, and to regale them with mental dainties, does it at the hazard of their souls. But it is a fact which ought not to be overlooked, that all the religious congregations, in this country at least, are of a mixed character. None are composed exclusively of the learned, the rich, and the great; all embrace many persons from the humblest walks of life, and of the lowest grade of intellect; and in the distribution of the bread of life are these persons to be neglected? "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to those that love him?"

The apostle declares, that if he pleased men, he should not be the servant of Christ. The doctrines of the cross are displeasing to the natural heart, and he could not faithfully

preach them, and at the same time secure the applause of the world: and hardly is it possible now to be what is styled "a popular preacher," and also to be what the apostle calls "a servant of Christ." It will be to the minister of Christ the highest evidence of his fidelity, and a source of strong consolation, to be able to say with the apostle, "neither at any time used we flattering words, nor of men sought we glory." All praise belongs to God; the preacher of the gospel is a mere instrument in his hands, and does not deserve, nor can he endure the plaudits of his fellowmen; and if they ever chance to greet his ears, he should pause, with the Athenian orator, and consider whether he has not spoken something amiss; whether he has not sought "to please man, rather than God." *Christian Spectator.*

SLEEPY HEARERS.

The practice of *sleeping* in places of worship (a practice, we believe, not prevalent in any other places of public resort) is not only a gross violation of the advice we are giving, (to hear the word with attention,) but most distressing to ministers, and most disgraceful to those who indulge it. If the apostle indignantly inquires of the Corinthians whether they had not 'houses to eat and to drink in, may we not with equal propriety ask those who indulge in the practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self denial, a very gentle restraint on the appetite, would in most cases put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the word, who cannot be prevailed upon, one day out of seven, to refrain from the intemperance which absolutely disqualifies him from receiving it?

Remember the Sabbath day, to keep it holy.

THE THEATRE.

But we hasten to our last question. Who are the *pupils* in this famous school? Perhaps some, reasoning from analogy, might be ready to say, like teachers—like lessons—like *pupils*. But some abatements, no doubt, ought to be made from this sweeping declaration. A considerable variety of moral character may be found in the theatre. Different classes, as it respects intellect, elevation in society, and moral worth, attend this great school of reformation—or this Lethean resort for killing time and vanishing reflection. But amidst all this vast variety, you need not expect to find there the devoted followers of Christ. Now and then a silly sheep which has become weary of the "green pastures" of heavenly fruition spread before us in the gospel, and which has wandered from the fold, may be seen entangled in those thickets; but the patrons of the theatre are of another class. It is altogether a worldly establishment, and it owes its assistance and support to worldly sources. Between the theatre and the Christian religion, there are no common sympathies. It is situated at a vast distance from the road to heaven. Christians have no business there—and Christians are not generally found there. It is the resort of the idle, the gay and the dissipated—of those who are "lovers of pleasure more than lovers of God." We do not say that persons of a fair character in the community, are not in the habit of attending the theatre—but it may be delicately hinted to the ladies, that they ought never to go without their veils; unless, perchance, they are fond of making a public exhibition of their blushes, or unless the crimson teint has long since forgotten to mantle on the cheek. But whatever may be said of some, or even many who are the admirers of theatrical exhibitions, it cannot be denied, that the base and immoral and profligate—the very dregs of

corrupt and populous cities—mingle in the general mass. There is probably no theatre in any country where sheriffs and constables are not necessary to quell riots and keep the peace. So refractory are the pupils sometimes, in this great school house, that even the rod of the law, held *in terrorem* over their heads, is not sufficient to reduce them to subjection, and to make them attend quietly to their lessons. In short, a large proportion of those who frequent the theatre, are essentially injured by their attendance. Their moral sentiments and feelings both suffer a manifest deterioration The good are corrupted and the bad are made worse.

But to cut a long business short, the theatre is the last place to which we should send the vicious for reformation, or the virtuous for progressive improvement. The very best thing which could be done for the intellectual and moral instruction of the community, would be to convert all the theatrical edifices into churches, or even into shops of merchandize—for the actors and actresses to reform, and betake themselves to some honest and useful employment—and for those who are in the habit of attending on their exhibitions to spend their time in the bosoms of their families, and in securing the great objects for which a rational existence and rational powers have been bestowed upon them.—In this way, God may be glorified—the best interests of society promoted—and the way prepared for the triumphant reign of the Prince of peace.

Troy Review.

DANCING.—An Anecdote.

In one of our American Colleges, a few years since, a theme for discussion (according to the usage of the institution) was given to one of the classes by its officer, on which each individual was required to express his opinions either orally or in writing, taking any such view of the subject as his own judment or ingenuity might suggest. The theme was, Dancing.—At the appointed time the class assembled in presence of their instructor, when the argument was commenced, and continued for some time with great gravity, both for and against the practice in all its bearings, until Mr. J. in his turn was called on to express his sentiments, when the discussion was closed as follows:

Sir, said Mr. J. I have examined this matter with some diligence, but I really scarcely know what to say. Almost any other theme would have furnished me something to contribute to the discussion; but what can one say on this. After all my labour, the sum and substance of the matter seems to me to be only this. A party of ladies and gentlemen (who elsewhere pass for intelligent and rational beings) assemble in the ball room. Soon they array themselves in opposing lines Presently, a young lady jumps up from the floor, shakes one foot and comes down again. Again she springs up and the other foot quivers. Then she turns round in her place, springs up and shakes both her feet Her intelligent partner opposite, then performs the same operations. Then, both rush forward and seize each other's hands, jump up again, shake their feet, turn round, return to their places, jump up again, then shake their feet and stand still. The next lady and gentleman, very rationally and soberly follow the example just set them, jumping, shaking and turning, and so on to the end. And all for no other reason that I can perceive, than because Black Cuffee sits in the corner yonder ☞ drawing a horse-hair across a catgut.—*Phil'n.*

It being told Philip of Macedon, that several calumnies were spreading against by the Athenian Orators: 'It shall be my care,' said the Prince, 'by my life and actions, to prove them liars."

CONGRESSIONAL.

Very little of general interest has transpir'd in Congress, since the decision of the Panama question, noticed in our last.

The question on amendments to the Constitution is in debate *at full length.* Some half dozen speeches have already been made, and it is said that twenty mouths are open to follow them up. Mr. Everett, whose speech has attracted great attention, and received unbounded applause, appears to have proved pretty clearly, that the various alterations proposed are not *amendments* but changes,—changes which that instrument itself denies to Congress the power to make.

March 17.—Mr. Weems of Maryland offered a resolution to change the laws of naturalization so as to allow any person the right who may prove a prior residence in the country for five years, although he may have neglected to make a declaration of his intention.

Mr. Moore of Kentucky introduced a resolution relative to the powers exercised in the Supreme Court of the United States, over executions in Kentucky.

March 18.—Mr. Mercer of Virginia, from the Select Committee appointed for the purpose, reported a Bill for the establishment of an Observatory in the District of Columbia.

March 20.—In Senate, a bill was introduced by Mr. Reed, inquiring into the expediency of authorizing the courts of the United States to issue processes both civil and criminal, and cause them to be executed upon persons residing on lands occupied by the Indians within the limits of any State.

Fam. Vis.

Two Vice Presidents of the United States, and 16 members of Congress, have died and been buried at Washington. They all have neat monuments over their graves. *Ib.*

A letter from Bogota, dated Jan 20th says:—"Mr. Anderson (our Minister to Colombia) arrived here a few days ago in delicate health. He is fast recovering, and is held in high estimation by the Cabinet His brother has also been ill with the ague and fever, but is now out of his room. This is a tribute almost every person has to pay to this city and singular climate."

Ib.

SAXONY SHEEP.

A flock consisting of 160 Saxony sheep, have recently been imported into N. York. This is the second flock ever imported into this country, and is said to be superior to the first. They have been selected with great care, by a gentleman who went to Europe expressly for the purpose, and they have been brought over under the immediate charge of a shepherd who has come out for the purpose. They have arrived in fine condition, and thus far the most sanguine expectations of the importers have been realized. The introduction of the Merino breed of sheep into the United States, was accomplished with great difficulty and hazard, and was considered, as it has proved, an invaluable acquisition to our country at large. The introduction of the Saxony sheep, is of still greater value to the country. It is now admitted by all, that this breed are more valuable than any other. The fleece is finer, and the sheep are as easily raised and kept as the common sheep of our country. The climate is also well calculated for their growth and increase. The sale of this stock is particularly worthy of the attention of agriculturalists, who may wish to improve their flocks; and we cannot but hope the enterprising gentlemen who have imported them, will be liberally rewarded for the hazard and expense they have incurred. *Ib.*

REVIVALS.

Revival in Rome, N. Y.

A letter from a gentleman in that part of the country states, that the revival at Rome is the "greatest work of grace that has ever been known in that section of the country." Within eight weeks about 400 converts are numbered there. For some time there were daily 20 cases of hopeful conversion. For one week scarcely any secular business was done. A solemn Sabbath silence reigned.

On last Sabbath week, [5th March,] nearly 200 individuals were admitted into the Presbyterian church in Rome, as subjects of the revival in that place. These embrace but a part of those who in the judgment of charity have passed from death unto life. The day was solemn; and a large collection of people attended the meeting.—*W. Rec.*

Revival in Vermont.

We have had the pleasure of hearing from an unquestionable source, that there is now a good work of the Lord going on in the town of Pawlet, Vt. The work commenced about the first of December, and is now very general through the town. It is thought that sixty have passed from death unto life, and the attention is increasing. In Dorset also are some promising indications of a revival, and a few have been brought to rejoice in the Lord.—*Christian Secretary.*

Revival in the New-Jersey Pines.

A letter received from the Rev J. Woolson, gives the delightful news that the kingdom of the Redeemer is widening its ways in the pines of Gloucester county, and about Egg Harbour. The writers says—"We have recently been visited by some gracious showers of divine mercy. The pines echo with the shouts of a Redeemer's praise.—Fifty-two members have been added to one society; among them are several seamen, two of whom are masters of vessels."

Extensive Revival of Religion in Pennsylvania.

Extract of a letter, to the Editor of the Religious Intelligencer, dated Wilkesbarre, March, 3d, 1826.

Dear Sir,

As it is always interesting to the friends of the Redeemer to hear of the progress of his kingdom, I solicit the privilege of communicating through the medium of your paper, an account of a revival of religion in this vicinity.

Not much less than 300 have become the hopeful subjects of this work. About 70 have connected themselves with the Presbyterian church; not a few have joined the Baptists and Methodists, and quite a number remain unconnected with any. May the Lord carry it on till every habitation shall become a Bethel, and every heart an altar from which shall continually ascend the incense of praise to God.

JAMES WOOD.

Revival in Virginia.

The Columbian Star states that an interesting revival is now advancing in Bluestone church, Va. Twenty-four have been baptized. A new church was constituted, in Sept. last, in Salem, and has received considerable additions.

The Revival of religion at Elizabethtown, N. J we learn from a friend, still continues. It is supposed that not far from two hundred persons, embracing those of all ages, and of every class of society, are anxiously inquiring the way, while a considerable number are rejoicing in the hope of salvation. The work which commenced at a small settlement in the extreme border of the society, has been gradually extending, until the great body of the congregation has become awakened and interested in it. *Rel. Chron.*

Extract of a letter, dated Williamstown, Mass. Feb. 16, 1825.

"There is a glorious work of divine grace in this town. The work com-

menced as you know in College the last term. So extensive was it there, that only four who were then in the College, were left without a hope of pardoned sin. From the College it spread among the inhabitants, and there is now a general seriousness throughout the place. The work is not noisy, but still it excites no open opposition, but it lays stubborn, abandoned sinners at the feet of Jesus. Between 90 and 100 are already rejoicing in hope of the glory of God, and the prospect is, that many more will yet be brought out of darkness into God's marvellous light.

Zion's Herald.

EPISCOPAL CHURCH

IN THE U. STATES.

There have been twenty bishops of our communion, of whom ten are now living, and we number more than four hundred clergymen. *Phil. Rec.*

The whole number of the alumni of Yale College, from 1701, the time of its institution, to 1823, is 4171; of which number 2182 are still living.—The number of ministers educated is 1063, of whom 464 are still living.

Rec. & Tel.

CHERAW, (S. C.) March 3.

"Negro traders" with their droves of blackies, not unfrequently pass through this town.—At best, it is a despicable traffic, and the man who prosecutes it for a livelihood is generally as much despised by the respectable inhabitants of the South, as he would be by the most fastidious at the North. General indignation was excited against a man, a few days since, who drove through this place a parcel of negroes coupled together by immense chains about their necks. Such inhuman scenes are disgusting to every noble and every feeling heart. We should be pleased to see Negro Speculating put a stop to by law.

SCOTT'S FAMILY BIBLE.

There are in the Old Testament 929 chapters, and 23,214 verses; and, in the New Testament 260 chapters, and 7959 verses. From this computation the magnitude of the labour may be inferred. The critical and illustrative remarks upon every verse, make up the number of 31,173 paragraphs. And the 'Practical Observations" upon the several chapters, which are in truth so many familiar family sermons, amount to 1189. And in addition to all these, a historical notice precedes every book, the whole number of which is 66. The grand total of all these, is 32,428. And it is related of the devout and eminently pious author, that in addition to his stated family worship, and his pulpit and parochial duties, he knelt in solemn and humble prayer to the Almighty at every stage of his arduous work, even to the annotations upon the shortest verses!

N. Y. Spectator.

ANECDOTE.

The bit of String.—A poor lame boy came one day to a gentleman, who was very kind to him, and asked for a piece of string, saying. "Do let it be a good long bit, Sir." The gentleman inquired what it was for. The boy was unwilling to tell; but, at last, said, it was to make a cabbage-net, which he could sell for three pence, as he wished to send the money to help to pay for printing Bibles for the poor heathen; "and you know, Sir," added he, "it may pay for printing one side of a leaf of them." The gentleman gave him a large piece of string, and told him to bring the net when it was finished. The boy brought it, and the gentleman said, "You are a good boy, there is threepence for you to send for the Bibles, and threepence for yourself."—"No, Sir," exclaimed the boy, "do send it all, perhaps it will pay for printing both sides!"—*New-York Rel. Chron.*

POETRY.

STANZAS.

The rose I planted at thy birth
Has withered near the parent stem,
And lies upon the parent earth,
A fast decaying diadem;
Yet still upon the passing air,
A dying fragrance wanders there.

A few short years, and thou shalt be
As pale as lies yon withering flower;
While one by one thy beauties die,
And one by one thy sweets expire:
So live, that when thy charms are o'er,
Thy fragrance to the skies may soar.

EPITAPH.

Rest from thy labours, senseless clay!
Till Time's last wave has rolled away.
Then shall the grave resign its trust,
And, gathering up thy scattered dust,
Release thee from its dark abode
To join thy sinless soul, with God!

ANOTHER.

Destined on earth to bear in pain
A hapless load—a galling chain—
How sweet to find the fetters riven
That kept the weary soul from heaven.

AGENTS

For the Western Luminary.

The undersigned, having recently undertaken the management of this work, most respectfully informs his friends, and the friends of the paper, in every section of the country, that he much needs, (and will feel very grateful for) their influence in procuring new subscribers. On account of the low price at which the Luminary is furnished, and its containing no advertisements, a very large subscription list, with punctual payments, are necessary to meet the expenses attending the publication.

All the Ministers of the Gospels, of the different denominations—All Postmasters, to whose offices any of the Nos. may be sent—and all the subscribers to the paper, —are authorized, and respectfully solicited, to act as Agents, in procuring subscribers, and receiving payments. A few Nos of the paper will be sent to some persons who are not subscribers. They also are solicited to act as Agents. Ten per cent. will be allowed on all monies collected, together with one copy gratis, to those who procure ten subscribers.

It is the design of the Editor to avoid controversy, and to make the paper interesting and acceptable to the different denominations of Christians in the Western Country. Subscriptions will be received for three months, April, May, and June, (for Fifty Cents.) at the close of which all who wish to discontinue will be at liberty to do so, if their subscriptions are paid up.

THOMAS T. SKILLMAN.

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BIBLES AND TESTAMENTS.

The Kentucky Bible Society, have Bibles and Testaments on hand; and will furnish Bible Societies, Associations &c. at the following prices:—Bibles, Ky. edition, 12mo. 56 1 4 cts. per copy.—New-York octavo Bibles, 156 1 4 cts.—Testaments 12mo. 50 cents.—do. 18mo. 31 1 4 cts. Application to be made to Thomas Nelson, Agent, in Lexington. JOHN M HEWITT,

President Ky. B. S.

N. B. Printers friendly to the circulation of the Bible are respectfully requested to give the above notice a standing place in their papers. J. M. H.

Lexington, Ky. April 10, 1826.

WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

VOL. II.] LEXINGTON, KY. APRIL 19, 1826. [No. 41.

TERMS OF THE

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All letters must be post paid.

THE INFLUENCE OF THE BIBLE UPON OUR GOVERNMENT.

We see no necessity why institutions so excellent as ours, should cease to bless the land we inhabit. We have no dangers to fear, but those which arise from the turbulent passions of our citizens. Let these be restrained by enlighted, active piety, and we shall prosper securely. It is not by multiplying our laws, or by scattering the officers of punishment, or by spreading the terrors of executions. It is not by building fleets, or raising forts, or multiplying armories, that we are to look principally for safety; but it is by raising the character of our citizens, in enlightening their minds, and improving their hearts—it is by diffusing the light and power of the gospel. There is no system to make men wise, and virtuous, and contented, from proper motives, but that of christianity. Its principles are adapted to men in every condition, and its restraints are powerful. Its motives are pure, elevated, and of saving tendency. The heart is the proper object of legislative control. This, human laws cannot reach; but the gospel purifies and governs it: It begins at the fountain of action, and cleanses it. All human governments are defective—they can take cognizance of nothing but external acts. The insufficiency of human laws is proved by the daily operations of society, and the experience of every age. Secret crimes they cannot punish. Many of the most daring atrocities, for want of testimony, or through the imperfect administration of justice, pass with impunity. Ingratitude, want of charity, lying, drunkenness, and many other crimes which strike at the very foundation of private happiness, and public prosperity, are rarely considered criminal by human laws. But the laws of God are subject to no such imperfection. They cover the whole course of human action, reach every case, punish every sin, and reward every virtue. God, himself, executes his laws; he witnesses every crime; his authority is supreme; his power almighty; his wisdom infallible, and his justice inflexible. All that human laws can do, is to restrain and punish sin: for them to reward obedience, is impossible. Neither can they arrest the propensity to crimes; but the Bible involves all moral obligation; it punishes sin, and rewards obedience, fully and perfectly. Not only so, but the principles of rebellion are removed, evil passions subdued, new principles given, and new objects of enjoyment; so that we may safely assert, that the sanctions of religion compose the foundation of every good government.

Christianity is endowed with light, armed with power, fortified by truth, and supported by Jehovah. It does more to make men good members of society, than all the prisons and halters in the land. He that fears God, will honour and obey the proper rulers, in the exercise of their lawful authority. He will give tribute to whom it is due, and strive to promote the peace of society. The religion of Christ lays so great stress upon relative duties, that a failure to perform them is made the infallible evidence, that we are not under its influence.

Let but the rulers and those who are governed, become subjects of the Prince of Peace; let the rich and the poor, feel that they are pilgrims and strangers upon the earth—members of the same family, and heirs of the same kindom; let the sanctuaries of the Lord be raised throughout our borders, and be attended by all our population; then faction will be unknown, injustice, falsehood, oppression, murder, and disloyalty will cease, and men will shew forth their dignity and happiness by loving God, and loving each other. "Then peace shall be within our borders, and prosperity within our gates."

It is by sending the means of grace among all our population, that they are to be disarmed of a turbulent spirit, and made peaceful and useful citizens. It is by giving the blessings of the Bible to every hamlet, and to every cottage, that the land of our endearments is to be filled with industry, righteousness, and love. Ignorance is not the best guard in politics, no more than in religion. It is the prop of tyranny and the prelude to slavery. Light is the guide to liberty. Virtue is the only stay to independence. Moral distinctions are permanent. Talents, wealth, and power, may all become the instruments of despotism—but the virtuous habits, and sanctified affections of the people, raise them above the intrigue and power of demagogues. Cities and castles may be torn down, but the good principles of men, nothing can destroy. Pull down the virtues of christianity in our country, and what will remain to delight the eye, and animate the hopes of the true republican? Tear away the restraints of piety from the hearts of the people, and what will be left to bind society together, and defend the rights of its members? Assuredly our country has nothing to hope from those who would delight in seeing our sanctuaries torn down, our bibles burnt, the institutions of our God abolished, and our streets filled with dissipation. Should the whirlpool of anarchy be ever raised in our nation, these are the men who would crowd to its centre, and exult in its devastations. Those who are unjust to God, are not the benefactors of men. The enemies of purity are not the supporters of righteousness. It is to those who regard Christ as their leader, purity of character their great aim, the Bible their charter of rights, and the kingdom of heaven the scene of their rewards, that we are to look as the best guardians of liberty, and the most constant, peaceful, and faithful supporters of law, justice, and virtue.

Nothing can be more unfounded, than the suspicion, that vital godliness is hostile to political freedom. The social interests, and immortal concerns of men are united; and those who from proper motives are led to perform christian duties, will regard civil obligations. A despotic government may subsist without the Bible, but a republic cannot. Tyrants may depend upon force, but freemen must look to the strength of moral principle. This must sustain every republican administration.—And this controling and sustaining principle, has no permanent basis but the BIBLE.

North-Carolina Telegraph.

SOUTH AMERICA.

The Rev. John C. Brigham sailed from Boston in July 1823, under the direction of the American Board of Foreign Missions, for the purpose of obtaining information relative to the moral and religious condition of the inhabitants of South America. He took up his residence, first in Buenos Ayres, where he remained till he obtained an acquaintance with the Spanish language sufficient to prosecute his researches. In October 1824, he commenced his journey, passing first across the continent to Chili, where he remained some time; and thence up the western side, through Peru, and finally to Mexico, where he arrived on the 28th of December, 1825. It is expected that he will return to the U. States in the course of the present year.

The journal of Mr. B's travels from Mendoza to Chili, has been transmitted to the Corresponding Secretary, and the most interesting portions of it published in the Missionary Herald.

Mr. B. appears to be a very attentive observer of whatever passes in review before him, nor is his manner of communicating information to his reader, less interesting. After describing the modes of travelling, the characters of his fellow-travellers, the road, country, entertainment, rivers, animals, birds, &c. Mr. B. makes the following observations [*Fam. Visitor.*

On the Intelligence and Morals of the Indians in the Pampas.

Those who reside in the interior of South America, are, as might be expected, ignorant of the world, and unlearned. A few villages have what they call schools, but are of the most miserable kind, taught by ignorant, bigoted friars, with no books except those of the first rudiments and Catholic prayers, and but few of these. About ten or eleven of these schools, and as many churches, were all that could be heard of in our journey, and many of the latter were without ministers, and some six leagues from our road I inquired at almost every house, whether they had books or could read, but received generally a negative reply to both questions. Where I could find that any member of a family could read, I left a Spanish Testament, and at some places where they could not. In such cases I wrote on the blank leaf, "*para el uso de la posta*," [for the use of the post-house,] hoping that some travellers might profit by it.

In one house, I found an old Spanish work on medicine, specifics for all manner of diseases in the veriest quack style. This I found belonged to a medical man, of which there are many in these wide plains. They often wander about from place to place, attempting to cure the infirm by herbs of marvellous secret virtues, sometimes by incantations and other superstitious tricks.

I found some, however, who were proof against all their remedies. One old man in particular, who was groaning on his cot, told me that he was wounded ten years before by a knife, (I had no doubt in a fight,) and had never been free from pain an hour since. At one house in the province of Cordova, I found a book entitled, "Los gritos de los que estan en purgatorio y el metodo de extraer los"; *The shrieks of those in purgatory, and the method of extricating them.* Several methods were proposed, but the most effectual was by the aid of Misa, *Mass.* A padre O. is quoted, who says that two good Misas are sufficient to bring out any one from that horrible place. This was the most superstitious book which I had yet seen, and I tried much to purchase it as a curiosity; but it treated of a subject too important, and was too precious to the old lady, to be parted with. I then gave her a Testament, telling her that this book was sanctioned by higher authority than hers, and would

be of more benefit to her, if studied faithfully.

There is evidently much more superstition in the country than in the city, at least it is more apparent and striking. In the country no persons think themselves decorated but when their necks are loaded with rosaries, crosses, and little images; whereas these are seldom *seen*, if worn in the city by better classes. An English jeweller in Buenos Ayres told me, that he brought a great number of these Catholic ornaments to the place, but found that they were the last articles in his shop which would now sell.

In the western part of the journey, where we found more of an agricultural people, more females, and more regular families, we found also more apparent virtue and comfort. Indeed some families, though ignorant and superstitious, appeared pictures of innocence and contentment.

Mr. B. says that they believe no man dies a natûral death, consequently they attribute every death to the demoniacal influence of some one, and therefore take his life.

CAREY MISSION.

The Rev. Isaac M'Coy, Baptist Missionary at this station, in a letter to his friend in Boston, says, "The snares which are spread by this prevailing evil, (the selling of spirituous liquors to the Indians) have entangled some of the natives from whom we hoped better things. The mind can never turn to this subject without pain." He mentions as a most encouraging exception, a youth who had been a member of the mission family and school, and also of the church, who was about to join in the Indian trade, his father a Canadian trader with an Indian family. Soon after he left the mission he was called to endure much persecution and affliction, which in a great measure discouraged him in his christian course. He gave way to scoffs and ridicule, and fell into sinful practices till his father sent him to T—— to buy whisky. This was too great a trial to him, but, in obedience to his parent, he purchased 20 barrels and carried it into the wilderness. His father now offered him all the proceeds amounting to about $1200, if he would sell it out to the Indians.—He remonstrated against the practice as sinful, but was answered that it was no sin to sell whisky to those who would pay for it. He reflected on the miserable condition of the intoxicated Indians, and the desire he had often felt to mitigate their woes, and said that he believed their murders and other crimes committed in consequence of intemperance were in a great measure chargeable to those who sold them the whisky. He however succeeded in obtaining permission of his father to visit his friends before he commenced the sale. In this visit he fell again into the hands of the missionaries who persuaded him to prepare for the ministry.—*Fam Vis.*

"They advised him to return and take his leave of his father and friends, and afterwards prosecute his studies in this place, until arrangements could be made for his journey to the eastward. It was with much reluctance that he consented to follow this advice. At length, after declaring how very desirous he was to obtain a liberal education, and acknowledging the deference he paid to our advice, he said, with deep affection, and with tears in his eyes, 'Well, next Tuesday or Wednesday I will start to my father's; but I know I shall be gone! (ruined) I cannot return to this place again." It was at this time that I became acquainted with the circumstance of his father's wish that he should deal out ardent spirits to the Indians, as mentioned above. He supposed that if he saw his father before arrangements were *certainly* made for his going to College, he would be required to assist in this wicked traffic until the matter was

settled. He feared to put himself again in the way of this trial and temptation. "If," says he, "I should sin in this thing, then I must be dismissed from your family and from the Church. When I joined the church, I feared that I should, at some time, do bad, but I thought I would endeavour to be religious. Had I known that my conduct would be such as to oblige you to dismiss me, I would not have been baptized."

"He has since visited, and taken leave of his people, (his father feeling himself not a little disappointed,) and is, at the moment of my writing this, united with six other promising religious Indian youths in our school, pursuing his studies with great assiduity; thankful for, and animated with the prospect of obtaining, in some classical school, a liberal education."

RELIGION IN NEW ORLEANS.

Extract from a communication to the Editors of the Methodist Magazine, by the Rev. B. M. Drake, Missionary at New-Orleans.

I forbear enlarging on the moral condition of this place. It is well known. I will only say, there is much need for evangelical exertion here. There is full room for all denominations of Christians to exert themselves. We have the world in miniature. Scarcely is there a virtue or vice but what may be found in exercise; but vice greatly preponderates. The Sabbath continues to be a day of common, or rather uncommon, amusement and business. Balls, theatres, and masquerades, are sufficient to occupy all the attention of the females, while the men are almost lost in the whirlpool of speculation. The hydra, duelling, still obtains to a considerable extent—a full proof of the vitiated state of public feeling. What need is there for Zion to wear sackcloth, and put dust upon her head? What need for the priests of the Lord to weep between the porch and the altar?—May God send by whom he will, but oh! may he send speedy help to this place! Amen.

SANDWICH ISLANDS.

Extract of a letter from Mr. Levi Chamberlain, Missionary at the Sandwich Islands, to a friend in New England.

Since the commencement of the current year, there has been an unusual attention to instruction and the word of God. There seems to be an almost universal turning to the *palapala*. Schools have been multiplied on all the islands, and many persons who formerly stood aloof from instruction, are beginning to apply themselves to it.

Plays and sports are almost entirely suspended. *Ulamaita* and *pahee* were formerly very favorite games, and great numbers wasted many hours of every day in attending them: but I have not seen a single individual for several months engaged in them. A strict *tabu*, I believe, has been laid upon these sports. The chiefs and people have meetings almost daily for conversation and prayer, and to encourage one another to persevere in the good way. Fourteen or fifteen persons, among whom are most of the highest chiefs in the nation, stand propounded for admission into the church. Kings are becoming nursing fathers, and Queens nursing mothers, to this little branch of the christian church. The nation has never stood in so interesting an attitude as it does at the present time. It is evident that the Lord is with us, and on our side.—All that has been done is his work, and it is marvellous in our eyes. Had not the Lord entertained thoughts of mercy to this people, they had still, notwithstanding our efforts, in all their blindness, been bowing down to wood and stone.

Kauikeouli and Nahienaena, though children, are the present sovereigns.

The government is in the hands of Karaimoku and Kaahumanu, and will continue to be, till Kauikeouli is old enough to take the reins. He and his sister have been placed under the instruction of the missionaries. They are docile and attentive, and are making daily improvement.

LEVI CHAMBERLAIN.

ECONOMY IN DRESS.

Some few years since, before the divine principles of benevolence were as *now—like the dew of heaven diffuse*; or like the genuine spirit of the gospel, impelling mankind to ask, "Lord, what wilt thou have me to do?" there were some who realized that it "was more blessed to give than to receive," and who, being circumscribed by their situation in life, found it impossible to satisfy the desire they had of doing good. Of this number Mrs. W. happily adopted the opinion, that "the power of doing good is not always restricted to the rich." Being engaged in mercantile, life, from the early age of 12 years, she continued it, through her widowed state, upon the prudent and peaceful principles taught her by her honoured father, never to purchase extravagant and high-priced goods, which might involve anxiety and care, and in case of failure or death occasion a fatal sacrifice of property. Upon this principle she filled her shop with goods of an excellent quality, and commanding variety, such as would not suffer material loss by any change Divine Providence might make in her situation. This was blessed to her in a variety of ways, but in none more effectually than the following, especially on account of the example. The elegant and accomplished Miss D., a lady of property, inquired at the shop for cambrics, dimity, and other articles of the finest texture. Mrs. W. observed to her, "I have not any of that quality, but I have such as is good enough for you, my dear Miss D., or for any queen in Europe. I will show them to you, and tell what you can do; you can take them, and I will state what a superior quality will cost, and you can give the balance to the poor." She immediately acceded to the proposal, and in about two hours returned with a poor little girl, and told her to look at the cheap calicoes, and make her choice. To this she added other articles. The dear little girl's eyes sparkled with an eloquence beyond words; and not really knowing whether to thank Miss D. or the lady of the shop, made two courtesies, and took a heavy bundle with a light heart. Miss D. smiled with ineffable sweetness, and thanked Mrs. W. for her advice, saying, "It has stamped a value on my wardrobe I never shall forget; I think I shall never be extravagant again." She became a constant customer, and her retrenchments in dress, though hardly visible, I doubt not gave bread to the hungry and clothing to the poor.

What heart-cheering reflections would a similar method afford! what conscious satisfaction! A bonnet or a shawl at $10 would be equally handsome and convenient as those at 20; and what a balance would remain for the valuable purpose of life in the hands of charity!

Phil. Rec.

PARENTAL DUTIES.

The Duty of Parents to Superintend the Course of Reading, pursued by their Children.

A taste for reading it is of the greatest importance to cultivate in early life, since it opens channels of the best instruction, and places within the sphere of domestic employment, the most interesting materials for the occupation of hours of leisure. Never was there a period, in the ages that are past, in which so happy a selection of books for the youthful mind could have been made, as is practicable at the present

day; nor was there ever a period, in which parental wisdom was so urgently required, in making a safe and beneficial selection. Not only have the elements of science and literature been presented in their most simple and most attractive form, and brought down to the level of juvenile capacity; but the same process of simplifying and embellishing has been employed to subserve the cause of dangerous, error, of disguised and of avowed infidelity, and of principles equally hostile to happiness, to mortals, and to religion. The indiscriminate perusal of works of fiction also, whether in prose or poetry, is calculated to induce consequences which a pious parent cannot contemplate without dread. It has a tendency at once to vitiate the taste: to give undue excitement to the imagination, at the expense of every other intellectual energy; to subjugate reason to the dominion of the passions: to contaminate the thoughts, by contaminating the heart; to exhibit, under false and fascinating colours, a course of amusement and dissipation, and to overspread with gloom the scenes of common life, so as to render its duties irksome, and its lawful pleasures insipid. Judge, then, ye parents, whether indiscriminate reading can be permitted with safety; and whether a mild, and gentle, and persuasive authority ought not to be exercised, in the choice of books for your children. *S. S. Mag.*

STUDY OF THE SCRIPTURES.

A poor woman was once asked if she had time to read the Bible? 'Yes,' said she, 'I take it with my food; I read a chapter in the blessed Gospel every day when I come home to my dinner, and it makes up for the scantiness of my meal; I sometimes hire myself to people who feed me but poorly; they give me so little at meal-time, that I eat it in as short a time as it takes me to read the shortest chapter in my Testament. But then I can but think how much better my heavenly Master provides for the wants of my soul, than my earthly one does for the body. He knows I have but little time to take my spiritual food, and he prepares it so that a small portion will nourish me a long time.' She was then asked, if she understood all that she read? 'Bless your heart,' answered she, 'I am a poor ignorant creature, and have no book of knowledge; but the word of God is plain enough to me in all things that I require, and I have no leisure to puzzle over what I can do without When I am thirsty I go to the spring and drink; I always find good cool water, but I never trouble myself to find out how far the stream runs, or whether it is clear and sweet in other places.'

It would be well for all persons to go to the study of the Holy Scriptures, with the determination to find out and apply to their immediate necessities, the thing which they really and urgently need.

CHRIST AND HIS CROSS.

It is only by preaching Christ and him crucified, that ministers can at any time succeed in winning souls. The law is useful and necessary in its place; as preparatory to the Gospel of Jesus. The sinner, convinced and humbled by the application of the law, with its threatenings and curses, must be directed to Calvary; there to behold incarnate deity, agonizing, bleeding, groaning, dying. This sight will break the sinner's heart; will cause tears of gratitude to flow; will convert the stone into flesh; will eradicate the enmity of the carnal mind. and implant the love of God in its room. And this is the grand consideration by which the christian believer has his affections drawn forth, and fixed on his Redeemer. and his God. Hence the statement of the Apostle, that we are reconciled to God by the death of his Son.

BURGESS.

WESTERN LUMINARY.

Two Dollars per annum in advance.—Fifty Cents for three months.

LEXINGTON:
WEDNESDAY, APRIL 19, 1826.

For the Western Luminary.

ON PREACHING THE GOSPEL.

Mr. Editor,

There is no employment in which man can engage, more important and awfully responsible than preaching *the gospel.* There is no office more dignified, solemn and deeply interesting, than that of the gospel ministry. There is none which sets up so many claims on time and talents—none, that requires so many sacrifices of personal ease and domestic comfort—none that requires so much humility, self abasement, and unreserved patience and sufferings. He who is a *true* minister of the gospel, is *an ambassador for Christ,* sent by the Father of the universe to this rebellious part of his dominions, to negotiate a treaty of peace between a holy God, and rebellious man. His commission is from heaven; *his credentials are divine;* he stands as the ordinary organ of communication from God to man; yes, he stands in the gap between the thoughtless sinner and the *bottomless pit,* and is commanded *to cry aloud and spare not, to lift up his voice like a trumpet; shew unto my people, says Jehovah, their sins, and the house of Jacob their transgressions.* Well might considerations so solemn and interesting influence the great Apostle to the Gentiles to exclaim, *who is sufficient for these things;* and with great propriety might he declare to the Galatians, that the gospel which he preached *was not of man,* for *he did not receive it from man, neither was he taught it, but by the Revelation of Jesus Christ.* He preached not with the *inticing words of man's wisdom,* lest the plain, simple doctrines of *the cross of Christ should be made of none effect.*

Have we not great reason to fear that the spirit and zeal of Apostolic preaching have almost forsaken the churches? Has not a desire to be called *great and learned* induced many of the clergy to abandon simple gospel truth, and language, and adopt a system more congenial with the wisdom of the world; and to clothe that system with the *inticing words of man's wisdom;* and is it not to be feared that it is owing in a great measure to this state of things, that the *cross* has lost its offensiveness? Men whose *hearts are not wholly* in the work, are afraid to preach the unadorned truths of the gospel, in the power and demonstration of the Spirit, because they know that the preaching of the cross is, to the thoughtless, the gay, the fashionable and learned wicked, foolishness; therefore, we fear that many a sound and useful truth is concealed, or so adorned and wreathed with flowers, that its point is not felt, and perhaps not seen; the poor auditor is so enraptured with the eloquence of the speaker, so delighted with his figures, that the truth is lost as *water spilt upon the ground, which cannot be gathered.* Thus ministers preach themselves, instead of *Christ and his precious gospel.* Wo *is me, if I preach not the gospel;* wo to that man who attempts to preach, and *does not preach the gospel;* wo to that man who preaches another *gospel,* for the true gospel of Jesus Christ; wo to that poor deluded minister, who for the sake of popularity, conceals from his auditors the great doctrines of grace; who instead of faithfully declaring to them the necessity of the new birth, of *repentance toward God and faith in our Lord Jesus Christ,* feeds them with a little cold morality, and a few beautiful speculations, on nature, and the virtues of the human heart. With such men, the high and holy sovreignty of God, his

reign in providence and grace, the degraded state of man by sin, and redemption through the Lord of glory, find but little room in their hearts, and of course are but seldom presented in their learned sermons. Such men and such preaching often remind me of the following occurrence, which took place between lord Bolingbroke, and the Rev. Mr. C.—"This celebrated infidel and tory was one day reading Calvin's institutes. A Clergyman, (the Rev. Mr. Church, who died curate of Battersea) of his lordship's acquaintance, coming in on a visit, lord B. said to him, 'you have caught me reading John Calvin; he was indeed a man of great parts, profound sense, and vast learning; he handles the doctrines of grace in a very masterly manner'—'Doctrines of grace,' replied the Clergyman, 'the doctrines of grace have set all mankind together by the ears.'—'I am surprised to hear you say so,' resumed lord B. 'you profess to believe and preach christianity. Those doctrines are certainly the doctrines of the Bible, and if I believed the Bible I must believe them. And let me seriously tell you, that the greatest miracle in the world is the subsistence of christianity, and its continued preservation, as a religion, when the preaching of it is committed to the care of such unchristian ministers as you."

Let every clergyman who may read this sketch, ask himself, solemnly, in the presence of his *final judge*, whether he has at all times, when attempting to preach, honestly and unreservedly declared the plain truth, in the simple stile of the gospel? Have you preached the doctrines of the cross, in their naked purity, as a dying man to dying men? Have you always preached in such a manner as to be understood by the ignorant and unlearned part of your congregations? or do you not sometimes use efforts to please the ear and taste of your learned hearers, to the exclusion of others? Jesus Christ never did so; his plainest and most awful preaching was to the rich and learned; they needed it most. There is one truth that has very much impressed my mind of late, when hearing ministers preach, viz. that God never has promised to bless any other preaching than the preaching of *the gospel*. A revival of religion never will take place under even the most enlightened ministry, if they do not preach the *pure gospel;* for it is the true gospel God has promised to bless, and not another gospel.

A CHURCH MEMBER.

For the Western Luminary.

OBITUARY.

Departed this life, on the 6th instant, at the residence of her father, in Woodford county, Miss MARY M. CHAMBERS, daughter of Rowland Chambers, aged about 20 years.

Rarely has it been our lot to witness so distressing a scene. Scarcely three weeks since, that afflicted family were called to mourn the loss of an affectionate son, and brother, cut off in the bloom of youth, and dawn of usefulness—a brother to whom the deceased was not only united by the strongest ties of kindred, but by the most ardent brotherly affection, which refused to be severed—although little did we think, it would so soon cause her to sleep at his side.

Seldom has the shortness and uncertainty of life, and transitory nature of all earthly hopes and prospects, been more feelingly and strikingly exemplified. Her constitution, and previous uniform health, together with a large circle of affectionate friends and neighbours, presented to her the prospect of long life and unremitted enjoyment. But from all these she is suddenly removed; and although every emotion of the natural heart shrinks with horror from any thing like an acquiescence, yet our judgment tells us "*the Judge of all the earth will do right.*"

To her friends it must be a source of no small consolation that during her illness, which was short, and severe, she was enabled to exhibit the strongest evidence of her resignation to the *will* of her *divine Creator*, and her perfect reliance on the *Saviour of the world;* and that the review of her past exercises was a source from which she derived some consolation and support in her dying moments.

During the last year of her life she was a member of a bible class instituted at Bethel, to the exercises of which she was in the habit of attending with uncommon diligence and interest; and during her illness she often spoke of her feelings, on the occasion, while reading, and hearing the Scriptures expounded—and manifested the deepest concern for the youth who were there associated with her. O! may they profit by this melancholy event, and may the words of her, who has ceased to speak, be impressed upon their minds in characters that cannot be effaced—How many of her intimate associates can say, death has never before came so near them; yet it must soon, very soon, come nearer; and they too will have to try its awful realities, when they perhaps, cannot say, with her, "*it has no terrors.*" She has left a sister, and brother, and two aged parents, to mourn the irreparable loss, a loss which they alone can feel, but can never estimate.

A FEMALE FRIEND.

CONGRESSIONAL.

March 21.—In Senate.—The Bill making appropriations for the military service, was passed.

In the House of Representatives Mr. Webster intimated his intention to bring forward the Bankrupt Bill; and it was also intimated that the differences between the State of Georgia and the Government of the United States, the Panama Mission, and the condition of the Indians, would be the principal topics for discussion during the remainder of the session. The House then went into committee of the whole on the state of the Union, when Mr. Isaacks of Tennessee, and Mr. Le Compte of Kentucky, successively addressed the chair in favour of the resolutions to amend the Constitution.

March 22.—In the Senate, a resolution was transferred from the Executive to the Legislative Journal, denying to the President the power or the right to appoint ambassadors or other public ministers without the advice and consent of that body, except when vacancies may happen in the recess of Congress. The Bill to secure the accountability of Public officers, &c. was ordered to be engrossed for its third reading.

The house spent the greater part of this day in discussing the amendment to the Constitution. A Bill was reported, authorizing the corporation of Georgetown to erect a bridge across the Potomac at that place.

March 23.—In the Senate, a bill was introduced to abolish imprisonment for debt. The bill making appropriations to the Indian department, and that to secure the accountability of public officers, were passed. The Bill allowing fees to the district attorney in Missouri; that confirming the supplementary report of the commissioners in the western district, that on the subject of affording relief to the purchasers of public lands in the State of Alabama, and and that to alter the time of holding the districts courts in the western district of Pennsylvania, were engrossed for a third reading, and the next day read the third time, passed, and sent to the house for concurrence.

In the House, the discussion on the amendments to the constitution was resumed by Mr. Weems of Maryland, and Mr. J. S. Barbour of Virginia.

The Speeches of Members of Congress have become so numerous and ex-

tensive, that even an abstract of the topics discussed, would fill a weekly journal. These long speeches *may be necessary*, but they certainly afford a striking contrast to the pertinent and laconic addresses of Franklin, Witherspoon, and other eminent statesmen of their day.

A bill was reported by the select committee granting to the Ex-President, Mr. Monroe, upwards of $15,000 with about 16 years interest.

Mr. Johnson of Ky. offered a resolution to establish a national armory in that State, and commenced a speech on the subject, the conclusion of which occupied a part of the next day.

March 24.—An unsuccessful attempt was made to resume the discussion on amendments to the constitution.

Family Visitor.

HIGH WAY OF ALL NATIONS.

From an article published in the Ohio State Journal, it appears that, in January, 1819, a resolution was offered in the Senate of Ohio by Gen Joseph Foos, an enterprising member of that body, proposing to connect the waters of the Gulf of Mexico with the Pacific Ocean by a Canal. The project was considered by many as visionary, and a majority of the Senate opposed the resolution. Soon after the adjournment of the Senate he published a small pamphlet, of 24 pages, in which the practicability and importance of the proposed Canal is clearly proved. It was known that Lake Nicaragua is about 170 miles long, and empties itself into the Atlantic by the San Juan, which is about 90 miles in length; and that the distance from the Gulf of Papogayo, on the Pacific, to the Lake Nicaragua is about 12 miles. But no survey of the country had been made Since the publication of his pamphlet, he has been industriously engaged in promoting his project; and, through his friends in Washington City, he has recently received field notes of an actual survey of Central America, made under its constituted authority, by Mr. Don Manual Antonia de la Cuda, first Alcade of the city of New Grenada. From these notes he has constructed a map, which is just published. The fact is clearly established, that a canal twelve miles in length, connecting Lake Nicaragua with the Pacific, will afford a safe ship navigation from one ocean to the other *without locks*. The General proves that the Atlantic is 17 feet higher than the Pacific. The fall of the river San Juan averages about one foot per mile. Lake Nicaragua is thus 107 feet higher than the Pacific. By cutting a canal from the Lake to the Pacific, a distance of 12 miles, the descent will be 107 feet. The water will, therefore, rush with great impetuosity from the Lake into the Pacific, and soon wear the canal to a level with the bottom of the Lake. A superficial reasoner would suppose that the river, by this process, would soon become dry; but such will not be the fact, as clearly appears from the survey. The Atlantic being 17 feet higher than the Pacific, its water, assisted by the Trade Wind; will rush up the channel of the San Juan, and in fifty-three hours, it is clearly proved, that all the waters on the globe will be restored to an equilibrium; and the Gulf Stream, instead of coasting along the American Continent, will take its course through San Juan and the canal. The map embraces a small portion of territory upon a large scale—is neatly coloured, and intended to give direction to the inquiring mind.

Pittsburgh Recorder.

A late census gives to *Russia*, including Poland, of which country the Arch Duke Constantine was Viceroy, at the time of his brother's death, a population of fifty-two millions of souls. What an awful responsibility does the happiness of so many human beings involve!

GENERAL LAFAYETTE.

Extract of a letter from Paris, dated Jan. 17, 1826.

"I have been out to General Lafayette's chateau, La Grange, where I remained two days and three nights, spending the most agreeable time I ever spent any where. I did not expect to remain more than a day, but could not get away sooner. I was particularly fortunate in the time when all the General's children and grand children were assembled together, preparatory to the observance of some religious ceremony, to keep in recollection the death of the General's wife, and Geo. Washington Lafayette's mother-in law. There were about twenty or thirty persons at table every day, the greater part of whom were ladies, the two daughters and the grand daughters of the general, with an extremely interesting young lady, Miss Segur, daughter of the count, who wrote the Russian campaign. I had a large chamber, with every convenience allotted to me, in which a fire was kept, and where were books and papers; about 10 o'clock a large bell in the castle assembled every body in the parlour, from whence we proceeded to breakfast; after breakfast, all of us, except the General, took a stroll over the grounds, after which it was the usage to retire into the chambers until about 6, when another bell assembled us to dinner: in the intermediate time, however, I was mostly with the General, who was showing me on one day, in the library, the immense number of presents he had received from America; on another, what he calls his farm, which we would call stables, barn and barn yard; here he has all of his stock, poultry, &c. brought in the evening into their respective stables and folds: some pigs, will geese and turkeys, brought from America: his flock of sheep counts upwards of 800, and are every one genuine merino, raised from a part of the flock sent by the King of Spain to Louis the 16th, who gave them to him. After dinner, we all continned in the parlour together, where we had coffee, and music from the young ladies; about 9 or 10 a cup of tea, and retired about 11 or 12 to bed."—*N. Y. Gazette.*

SAXONY SHEEP.

The sale of Mr. Candler's Saxony sheep took place in this city on the 21st of March. The highest sale was that of a buck, which was purchased by Mr. Hurd, of Dutchess county, for $350.—The lowest price brought by the bucks, was $160. The ewes generally brought from 30 to 80 or 85 dollars.

N. Y. Observer.

FOREIGN NEWS.

Liverpool papers have been received at this port to the 28th of January, containing the following items of intelligence: *N. Y. Obs.*

Great Britain is at present building 86 vessels of war from 120 to 10 guns.

By the latest dates from Calcutta, it appears that the mortality among the natives of Calcutta was dreadful—from 500 to 800 died of a day, of cholera morbus. The epidemic had begun to spread among the Europeans.

The English forces were suffering greatly in the war with the Burmese, who prove an obstinate enemy. They commit great barbarities on the prisoners they take. The country was very unhealthy. At Aracan a division of the British forces, originally six or seven thousand men, had been almost annihilated without an action.

The insurrection at Java is ascribed to prophecies among the native priests that the second reign of Mahomet is at hand, and Christianity on the point of being extirpated.

A Mission family perished.—By a letter from Antigua, dated the 5th of March, to the Editor of the New Haven Herald, it appears that the whole

of the Methodist mission family locacated at that island perished by shipwreck.

They had left St. Kitts for Antigua, on their return from a yearly meeting. The persons lost, are Rev. Mr. White, wife, 3 children, and servant; Rev. Mr. Hilliar; Rev. Mr. Jones, and an infant child; Rev. Mr. Oake; and a young lady from Montserrat. The wife of Mr. Jones was saved. *Ib.*

REVIVAL IN BURLINGTON, (Vt.)

Extract of a letter from Revd. Reuben Smith, to the Editors of the Recorder & Telegraph, dated Burlington, March 7th, 1826.

Dear Sir,—There is at present prevailing, and has for some time past prevailed, a revival of religion in this place.

The hopeful subjects of this revival since Nov. last, are between 60 and 70: of whom 44 have already united with the church, besides a considerable accession by letter, in consequence of the same excitement.

There is a considerable proportion of pious pupils now in this college, and its prospects, if not forgotten by God's people, may be considered as truly flattering.

The work goes on.—A respectable gentleman, who left Virginia a few weeks since, informs us that Col. Smith, an old revolutionary officer, and a member of the Methodist church, lately residing in Sussex county, Va. died about the 20th of February, leaving directions in his will for the emancipation of all his slaves, 70 or 80 in number, and bequeathing 5 or 6000 dollars to defray the expense of transporting them to the African colony.

N. Y. Observer.

New Orleans, February 24.

Slave Trade.—This, the very blackest of our commercial transactions, is said to be also the dullest carried on. About 1500 slaves, on sale, have been imported into New Orleans within the last four months. Owing, however, to the scarcity of cash, and the general want of confidence, nearly a third of these negroes remain unsold, and the prices are far from being what the dealers anticipated.

The Detroit Gazette of February 21st, mentions, that six Indians have been killed by their own countrymen since the first week in January. The introduction of whiskey among them, appears to be the principal cause of these appalling crimes.

INDIAN MNEMONICS.

The Journal of Mr. Hodge, missionary at Harmony, among the Osages, contains the following, under date of Aug 3, 1825. "Proposed to White Hair to assemble his people to hear preaching He declined, alleging that I gave him no tobacco Sans Nerf said it was bad to assemble the people: they did not understand well; but if I would tell him what I had to say, he would tell it to the people.—He then seated himself with his bundle of sticks, and I expressed to him twelve or fifteen ideas respecting God, his government, &c For every idea he laid down a stick, which is his manner of writing. After I had finished, he asked various questions, soliciting farther explanations, until he was satisfied. He then counted his sticks, and and said, 'I understand it all.'

NEW YORK AND LONDON.

According to the official reports from both cities, it seems that in London, during the year 1822, there was but four deaths from intemperance, with a population of thirteen hundred thousand; and in the city of New York, with a population of only one tenth of that number, the deaths from the same cause were *Forty-four.*

BIRTHS AND DEATHS IN PARIS.

The Bulletin Universal des Science, &c. for June last, contains the following table of the births, deaths, and deaths by suicide, in Paris, for the years 1820-21-22 and 23.

Years.	Births.	Deaths.	Deaths by Suicide.
1820	24,495	22,917	325
1821	24,264	23,749	359
1822	26,319	23,317	355
1823	27,055	24,451	390

The Russian Empire, in extent, exceeds that of France 18 times, Austria 29, Sweeden 38, Turkey 5, China nearly 5, Persia 7, Japan 39 times.

Excavations having been made on the site of the ancient city of Tusculum, in Itlay;—a theatre, streets, city, walls, public baths, statues, &c. have been found. Hopes were entertained of further discoveries of the most interesting character.

Remarkable Instance of Instinct.—"Tell H." says Dr. Buchanan, in a letter to a friend, "that I write this at the bottom of a lofty mountain, called Cape Comorin, whose rocky head seems to overhang its base. The birds which build the pendulous nests are here numerous. At night each of their little habitations is lighted up, as if to see company. The sagacious little bird fastens a bit of clay to the top of the nest, and then picks up a fire fly, and sticks it on the top to illumine the dwelling, which consists of two rooms. Sometimes there are three or four fire flies, and their blaze of light in the little cell, dazzles the eyes of the bats, which often kill the young of these birds."

PEACH TREES.

Mr. S. Gladden, of Richland county, Ohio, has communicated to the Editor of the Western Herald, information respecting the peach tree, which he considers highly valuable. He had observed that peach trees in old settled countries are apt to die in the lapse of 15 or 20 years; and, to remedy this evil last year, he grafted some peach tree limbs on wild cherry, which grew as well as grafts do generally. Peach trees die with a disorder in the root, occasioned by the operation of a kind of grub or worm, which does not exist in new countries. The wild cherry is well known to be a long lived tree, and flourishes as well in old as new countries. Now, by grafting the peach on the cherry, some distance above the ground, so as to give the tree a cherry root, no good reason can be assigned why such a tree would not last for an age, seeing the grub never works on the root of the cherry. He recommends that the experiment be tried by innoculation, or grafting in the manner called *capilating* by horticulturists & nursery men; because the usual way of splitting the stock leaves too large a wound, from which the gum issues. *Pittsburg Rec.*

OMNIPRESENCE OF GOD.

"How widely diversified, and multiplied into many thousand distinct exercises, is the attention of God! His eye is on every hour of my existence,—his Spirit is intimately present with every thought of my heart,—his inspiration gives birth to every purpose within me,—his hand impresses a direction on every footstep of my going,—every breath I inhale is drawn by an energy which God deals out to me. This body, which upon the slightest derangement would become the prey of death, or woful sufferings, is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery: his presiding influence keeps by me through the whole current of

my restless and ever changhing history.

"When I walk by the wayside, he is along with me,—when I enter into company, amid all my forgetfulness of him, he never forgets me,—in the silent watches of the night, when my eyelids have closed, and my spirit has sunk into unconsciousness, the observent eye of him who never slumbers, is upon me; I cannot fly from his presence, go where I will; and the same Being who is now at work in the remotest domains of nature and of providence, is also at my hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings and of all my faculties."

Chalmers.

"*Wisdom is the principal thing.*"

Ask the general, what is the principal thing? he will answer, Victory, victory. Ask the gallant admiral, what is the principal thing? he will answer, the capture of the enemies' ships: ask the proud monarch, and he will answer, More dominions: ask the merchant, and he will answer, Rich cargoes from afar: ask the miser, and he will answer, more money: ask the soldier, and he will answer, Plunder: ask the sailor, and he will answer, A successful voyage: ask the farmer, and he will answer, An abundant harvest: ask the hungry child, and he will answer, Food: ask the ragged child, and he will answer, Fine clothes: ask the poor child, and he will answer, A purse of gold: ask the dunce, and he will answer, A holiday: ask the trifler, and he will answer, Diversions: ask the glutton, and he will say, Good living: ask the drunkard, and he will say, Good drinking: ask the sensualist, and he will say, Pleasure: ask the vain, and he will say, Beauty.

My young friends, these are wrong, all wrong—not one of them is right. Go and ask Solomon, What is the principal thing? He will reply in a moment, "Wisdom is the principal thing."

THE PRESS.

The Press is an engine, which, when guided by the unerring light of truth, is mighty to the pulling down of the strong hold of error, and of establishing the civil and religious liberties of man, on a basis not easily to be shaken. It was with this instrument, guided by the light of reason and revelation, that Luther made the papal power, which had subjugated all Europe to its domain, tremble to its centre; and gave priestly domination a defeat, from which it never can recover. And it is, perhaps, by this engine, at no distant day, that every species of usurpation, superstition, and error, with sects and parties, is distined to be overthrown, to rise no more for ever.

NEW CHURCH CONSTITUTED.—On Wednesday the 9th March, a new Church was organized in this city, on the principles of open communion, by the name of the First Free Communion Baptist Church of the city of New-York. The Rev. Thomas Hand, formerly a Theological Student at the Bristol College, England, under the Presidency of the late Dr. John Ryland, has received a unanimous call to become their pastor, and has accepted.—*N. Y. Observer.*

TO MAKE CHEAP BEAUTIFUL GREEN PAINT.—The cost of this paint is less than one fourth of oil colour, and the beauty far superior. Take 4lbs. of Roman vitriol, and pour on it a tea kettle of boiling water; when dissolved, add 2lbs. of pearl ash, and stir the mixture well with a stick, until the effervescene cease; then add a quarter of a pound of pulverised yellow arsenic, and stir the whole together. Lay it on with a paint brush, and if the wall has not been painted before, two or three coats will be requisite. To paint a common sized room of this colour, will not cost more than five or six dollars. If a pea green is required, put in less, and if an apple-green, more of the yellow arsenic. *Ib.*

For the Western Luminary.

THE BIBLE.

Hail! Sacred Volume of eternal truth;
Thou staff of age, thou guide of wand'ring youth!
Thou art the race; which all that run shall win—
Thou the great shield against the shafts of sin—
Thou giv'st the weary rest, the poor man wealth—
Strength to the weak, and to the lazar health
Lead me my King, my Saviour, and my God,
Through all the paths thy sainted servants trod—
Teach me thy twofold nature to explore—
Copy the human, the divine adore—
To mark through life the profit and the loss—
And trace Thee from the manger to the cross—
Give me to know the medium of the wise—
When to embrace the world, and when despise—
To want with patience, to abound with fear—
And walk between presumption and despair—
Then shalt thy blood wash out the stain of guilt—
And not in vain, for even me, be spilt.

THE SAINT'S DEPARTURE.

SHADES of evening round us closing,
Peace her mantle flings o'er all—
While o'er those in death reposing,
Darkness spreads a darker pall.
Now the parting spirit, smiling,
Hears the songs of angels blest,
Where the wicked cease from troubling,
And the weary are at rest.

Christian voices, sweetly blending,
Swell the high, the welcome strain!
For the saint, to heaven ascending,
Leaves behind a world of pain.
Seraphs shout, and saints rejoicing,
Hail the happy newborn guest,
Where the wicked cease from troubling,
And the weary are at rest.

Mourn nor weep, for joys delighting
Call the sainted spirit home—
While the Saviour smiles, inviting,—
'Heir of bliss, to glory come.
Millions wait to bid thee welcome,
Come and be forever blest,
Where the wicked cease from troubling,
And the weary are at rest.'

Agents for the Western Luminary

All the Ministers of the Gospel, of the different denominations—All Postmasters, to whose offices any of the Nos. may be sent—and all the subscribers to the paper, —are authorized, and respectfully solicited, to act as Agents, in procuring subscribers, and receiving payments. A few Nos. of the paper will be sent to some persons who are not subscribers. They also are solicited to act as Agents. Ten per cent. will be allowed on all monies collected, together with one copy gratis, to those who procure ten subscribers.

It is the design of the Editor to avoid controversy, and to make the paper interesting and acceptable to the different denominations of Christians in the Western Country. Subscriptions will be received for three months, April, May, and June, (for Fifty Cents.) at the close of which all who wish to discontinue will be at liberty to do so, if their subscriptions are paid up.

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